

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 15.

NEW-HAVEN, SEPTEMBER 13, 1823.

VOL. VIII.

*From the Missionary Herald.*

## MISSION AMONG THE CHOCTAWS.

*Journal at Elliot.*

**Jan. 31, 1823.** Messrs. Byington and Bascom, hearing that the widow of Levi Perry was at one of the neighbours, went to visit her. Mrs. Perry has been heretofore mentioned as hopefully pious. She appeared well. Read and explained various passages of Scripture to her, and prayed with her, and the members of the family present. Returned by the way of Isaac Perry's. Mrs. Perry was much gratified to have Mr. Byington converse in Choctaw. She is unable to speak English, but is uncommonly intelligent and industrious. She showed an excellent specimen of cotton cloth of her own manufacture.

### *Council of the Choctaws.*

In our last volume, there is an account, as will be remembered, of a Council held at Mayhew, at which Mr. Kingsbury gave a long and very explicit *Talk to the Indians assembled*. That interview had a salutary influence upon the district, in which Mayhew is situated. But, to remove some misunderstandings from the minds of the chiefs residing in the vicinity of Elliot another Council became desirable, which should meet at that station. The 4th of February was the time appointed for the meeting of this assembly. On the 1st Mr. Kingsbury arrived from Mayhew.]

**Feb. 6.** Capt. Robert Cole, who appointed the Council, and most of his captains having arrived last evening, they assembled this morning in one of the cabins, to consider what kind of a *talk* they should hold with the missionaries. Capt. Turnbull, an intelligent half-breed, interpreted to them Mr. Kingsbury's talk with Mushoo-la-tub-bee, at Mayhew, last July. After two or three hours consultation, they let us know they were ready for an interview with us. We accordingly assembled, about two o'clock, in the school-room.

Capt. Cole began speaking of the talk at Mayhew, and after making some inquiries about the time it was held, and who were present, expressed some dissatisfaction at what was said about parents' coming to see their children, and living on the Missionaries. "This word may make some of us afraid to eat at your table, when we are hungry. Brother, throw away this one

word [i. e. this sentence,] and we agree to your talk at Mayhew. It is a good one."

Mr. K. replied; "If that displease you, we will throw it away; as you say the Choctaws will not come to live on the missionaries at Elliot."

[After some further conversation with the captain Mr. K. gave them a talk of considerable length, in which he clearly stated and answered all their objections, and obviated all their difficulties. We do not wonder at what follows.]

After this talk Capt. Cole wished the missionaries and the Choctaws might shake hands and go to bed good friends. This was readily agreed to; and after uniting in thanksgiving and prayer to God, the Choctaws arranged themselves across the house, and as the brethren passed by Mr. Kingsbury introduced them to our red friends, mentioning their occupation, and what they came to do for the Choctaws.

7. The Choctaws proposed, that there should be another meeting. This was cheerfully agreed to, and Mr. Kingsbury took the opportunity to impress them with the importance of encouraging their young men to spin, weave, &c. He told them that our great fathers, the Presidents, were farmers; and spent much time in teaching their white brethren how to plant corn and cotton, and raise sheep and cattle, &c. He told them of many tribes of red men, who had been wasted away, and were now forgotten, because they never learned to be industrious, and cultivate their lands, and followed habits of bad white men. He named, also, the Stockbridge tribe, which Mr. Gibbs, who was present, had visited. This tribe, he said, had long ago received missionaries, and had now schools taught by their own children, in which the children of white people were instructed.

Mr. Byington also spoke to them about learning their language. He said that his brethren gave him liberty to spend some time with the Choctaws for this purpose, and that he had been treated like a brother among them. He said he had many reasons for wishing to learn their language. One was, that he might tell them what is contained in the great and good Book. In this our Great Father above tells his children that they must "love one another." He commands those, to whom he

has given this book, to teach all people what it contains. This is the book which *all* missionaries carry with them.

Mc Kee Folsom then addressed them in Choctaw, expressing his pleasure at seeing what is doing for his people, and the reason he had to believe, from what he had seen at the north, that the missionaries are their real friends, and that Christian people there believe them to be good men and entrust their charities with them, &c.

Upon Captain Cole's request, the talks were written down, and signed by both parties.

About four o'clock the captains addressed the children, giving them a "strong talk." According to their custom on similar occasions, it was their object to enforce the sentiments of their leader, each one repeating substantially the thoughts of the first. In their talk, they told the children that the missionaries were their fathers, and would do better for them than their own fathers; that they must obey them and try to learn; and that if they ran away, they would be sent back. It was moving to hear *Tus-ham-e-yub-be*, an old chief probably seventy or more, contrast their situation with *his*, when a boy. "When I was born," said he, "my father threw me away. I lived among the ashes, till I was big enough to talk and run about. Then I went to live with a Frenchman. But he taught me nothing good. He made it my business to crack hickory-nuts for his bear; and though I was not a negro, he made me pick the bones of his chickens. But missionaries are *fathers* to *you*, and wish to teach you good things."

8. The weather being uncommonly cold for this climate, the Choctaws retired from the breakfast table to Mr. Byington's cabin to warm themselves before setting out for home, and while they were smoking at their ease before a large fire, Mr. Kingsbury improved the opportunity to tell them what the other two districts were doing to stop the use of whiskey. He informed them that a company of warriors had been organized in each to enforce the laws; that each man had received ten dollars as a reward for his service from the United States; and that the same sum was ready to be given to a company in this district, &c.

As they were about to leave, one of them said to Mr. Kingsbury, "This talk ought to be put in the *papers*. We have been three days about it, and there has not been one *crook word*."

The hand of Providence was very manifest in ordering the time of this interview

with Capt. Cole. He was offended several months ago, and Mr. Kingsbury had previously made two journeys of 100 miles,\* from Mayhew to Elliot, to talk over the difficulties with him and his captains; but, for some cause, the talk at both times was deferred. In the mean time, the publication of the talk at Mayhew in the *Missionary Herald*, appears to have had an important influence in conciliating his feelings.

10. Our dear brethren Kingsbury, Byington, Gibbs, and McKee Folsom, left us this morning for the Pigeon Roost and Mayhew. Mr. Byington expects to spend some time with Mr. Wright, that they may agree upon a system of orthography, and on the best means of learning the Choctaw language.

[The Monthly Concert was observed in the afternoon of the 3d of March. The following extracts hold forth encouraging prospects.]

After the meeting, Mr. Wood proposed to the boys, who can read in the Bible, that they should form themselves into a society, to earn money for the purpose of local schools among their people. They seemed well pleased with the object, and in the evening fourteen met at Mr. Wood's room, and signed their names to give two cents a week, agreeing to earn their money by committing texts of Scripture to memory, or by labour during the hours given them for play.

12. After supper Mr. Wood made a written report of the character and improvement of the boys in the school. Mr. Wood proposes to continue this practice once a fortnight, as a substitute in some measure for that stimulus, which is felt in a school, by means of the visits of respectable strangers or parents.

#### *Mr. Byington's attention to the Language.*

April 12. We feel the need of Mr. Byington's labours, and should rejoice to have him continually with us to watch over us, and preach to us; but it appears to him and to us all, that he is called, in the Providence of God, to pursue the study of the language with a view of preaching to this people without the aid of an interpreter. To accomplish this object in the best manner, it is necessary that he should spend a portion of his time in some other place or places. We still consider this as his home; but he is at liberty to pursue his study, the ensuing summer, as Providence shall seem

\* Mr. Kingsbury says this talk cost him about 750 miles ride.

to him to direct. He has made some advances in the study of the language; but he is aware that it will be a long and laborious study. There is neither a grammar, nor spelling book to aid him; and no one has yet been found competent to make either. An alphabet, however, has been formed, and some rules for spelling; and the verb *ik-hah-nah to know*, has been partly carried through its many forms: by which it appears that the verb is varied to a great extent.

[Our readers will be pleased to learn, that the Hon. John Pickering, of Salem, has with the assistance of Mr. David Brown, nearly prepared for the press a *Grammar of the Cherokee Language*, which will render important aid in systematizing all the kindred dialects, viz. the Choctaw, Chickasaw, Creek, &c.

Under date of April 21, the Rev. Mr. Bascom writes from Mayhew, where he had arrived on his way to the north, after having spent several months very usefully and happily at Elliot:]

The present state of the mission here, and the general system of the Indian missions, has excited much attention for many weeks past; and I think our frequent conversations on the subject have done good. They appear to have been made instrumental of promoting a spirit of prayer, of humility, of faith, and of cheerful hope. Past and present trials appear to be employed as seasonable lessons in the hands of the Spirit to teach the hearts of his people. Yesterday the sweet beams of divine goodness shone upon us while surrounding the table of our dying Lord. The general impulse now appears to be in favour of being more among the natives, and of making more direct efforts to bring them acquainted with the Saviour. The increase of *local schools*, and of *itinerant evangelists*, seems to be the more promising means of gaining this object.

[Upon the whole, there has been a very encouraging progress, of late, both among the Choctaws and Cherokees. Both fields are evidently becoming white for the harvest; and it is to be hoped, that there will not be a deficiency of men for the service, who shall be willing to submit to hard fare and hard labour, for life, with no other reward here on earth, than the consciousness of doing good.

From the Israel's Advocate.

#### IMPORTANT INFORMATION FROM GERMANY.

The original letter, from which the following is an extract, was addressed by a valuable corres-

pondent in Germany, to Mr. Jadownicky, at Princeton, and by him transmitted to the Board of Directors of the American Society for Meliorating the Condition of the Jews. The information it contains will be found of the most gratifying and exhilarating kind: and its communication, *at this time*, is peculiarly seasonable, when the Board have under consideration the principles and plan upon which their contemplated settlement is to be conducted. The general principles and plan had indeed been arranged by a Committee of the Board, before the reception of this letter; yet it has served to confirm them in their contemplated purposes, and to encourage them in the prosecution of their benevolent designs. As yet the Board have purchased no land; nor are the details of the plan of the settlement sufficiently matured to be laid before our Auxiliaries and the public. In a matter of such vital importance to the future success of their efforts to meliorate the condition of the Jews, the Board would not be precipitate. It is believed, however, that their plans, when developed, will, with few exceptions, accord with the plan suggested by their valued correspondent, both as to its extent and its general nature. Such a plan we believe, an enlightened and liberal community will approve and support; and we hail the following information from Germany, as affording us the promise of a most auspicious commencement to our contemplated settlement.—*Ed. of Adv.*

Stockhamp, near Dusseldorf, April 29, 1823.

The Christian zeal and love which this married couple (Mr. and Mrs. S.) manifest for the cause of the Lord, exceed all my expectations. They take upon themselves, with parental solicitude, the care of the pupils of the institution in this place; and give, by their truly Christian manner of life, power and energy to their instructions. They have resolved to be the first to embark in the formation of a settlement: and notwithstanding their slender ability, to bring with them at their own expense, twelve converts.

Now, if one individual should do so much, I believe that the hundred societies in the United States would not do too much if they should bear the expenses of the passage of one hundred persons. I wish the Board to be aware that the first emigrants will be principally poor people. Some indeed of considerable property, like Mr. S., will join the settlement even in its infancy, but let not the Board calculate on many such. As a general truth, the poor have ever been the first to embrace the Christian religion; our Saviour says, "The poor have the Gospel preached unto them," and Paul tells us, "Not many rich, &c. are called." The rich, however, are ultimately to follow, especially in that day which the Lord has reserved for his power. Let the world stumble at this, and condemn the new converts. Christians who are governed by

the good spirit of God, and have the Holy Scriptures for their guide, will not condemn, but help them; in this, imitating their master, who came not to condemn, but to save the world.

Inform the Board also, that a young physician, extensively acquainted with his profession, Dr. E. W. of Frankfort, intends joining himself to the settlement. He has frequented my house as a friend, and as a physician, for the last three years, and has successfully attended myself and family in his professional capacity. He has a noble, mild and modest disposition. Out of love to his fellow-converts, he is willing to forsake his parents, to whom he is an only son, and his relations, to submit the inconvenience of a voyage, and to be satisfied with a moderate living. Besides his employment as a physician, he will cheerfully give lectures to the missionary students on medicine. He will also instruct them in the languages if necessary, being a man of extensive learning, and acquainted not only with Latin and Greek but with the English, French, and Italian languages. From the examples of Mr. S. and Dr. W. the Board will perceive what interests truly converted Israelites take in their affairs. Those who make such sacrifices well deserve to have some attention paid to them.

The Elberfeld Missionary Society takes an active part in the cause of the Jews, and has appointed a special committee for this purpose of which the Rev. Mr. Krummaucher, pastor of the Reformed Church at Elberfeld, is chairman.—This society has the superintendence of the institution in this place, which is designed for the spiritual and scientific instruction of such Jews as give us evidence that they may be prepared for being missionaries, pastors, or teachers; whilst the Institution at Dussenthal, half a (German) mile distant, under the care of Count Von der Recke, is designed for instruction in agriculture and the mechanical arts. But here, also, the pupils, in their leisure hours, will be exercised in gardening, and, during the winter, in the cabinet-making business. The institution is yet in its infancy. The Lord will surely bless it; for which I have prayed, and do pray. The number of pupils, at present, in the seminary is five, and more are expected soon. Some of the pupils have most excellent characters; among them is a converted journeyman turner, who left his place in a factory at Elberfeld, where he had considerable wages per week, to be useful here to his converted brethren. But it is now his heart's desire to associate

himself with the settlement to be formed in America. Here we have another testimony in favour of the wisdom of the proposed plan, from a converted Jew who knows the necessities of his converted brethren better than any one else, and who is willing, from love to them, to sacrifice his profit and ease, and embark in the enterprise.

In the institution of Count Von der Recke is a converted saddler, who has now acquired the trade of shoe-making; in order that he may be more useful in the settlement. I think that such interesting examples must animate the benevolent Christians in America to adhere to their purpose of love, and not to suffer themselves to be confounded by their strenuous opposers who in the midst of all their own comforts, require of the poor, destitute, weak, and recent convert, that he should leave his people, and without kindred and friends, under want, contempt, and scorn to wander about in the world, and that, too, amidst 200,000,000 souls that call themselves Christians, and whom he must consider as more acceptable to God than himself. This is indeed to "lay heavy and intolerable burdens upon others, which they will not touch with their little finger."

I would advise the Society, as soon as possible, to purchase a good tract of land, not large, where there is a pure air, good water, and sufficient woodland, and to erect upon it a simple, but spacious building, which may contain the Missionary Institution, and also work shops, and a temporary house of worship; for the settlement must, at its foundation, be dedicated to God, for the diffusion of his Gospel, for the glorification of his name in the conversion of the Jews. This must be, and remain the principal design of every such settlement. It must never be forgotten, that each individual, according to his talents, and all collectively, must harmoniously strive for the same object, the glory of God.

Let us adhere to this maxim, with all our might, and the contemplated work will then, and only then, proceed gloriously, even beyond all our expectations. This I have always requested in my letters, that a missionary institution should be established at the beginning of the settlement. If the Society do this, the brethren in Christ, throughout the whole world, will be satisfied and co-operate. Next to this, they must erect a large shop for the cabinet-making business. (1) To prepare necessary and simple furniture for the future settlers. (2) To afford useful employment for some time, especially in the

winter, to those who have not learned a regular trade. Attention should be paid at first to manufactures and gardening, and, by degrees, agriculture may be more extensively introduced. The missionary students also, in their leisure hours, must be employed in gardening and the cabinet-making business, (1) That they may preserve a soundness and vigour of constitution. (2) That those who in future may appear to be unfit for a spiritual office, may not be, through weakness and effeminacy of body, unfit for labour. (3) That they may be, in this respect, an example to the rest of the settlers.

It is probable that, in the course of this summer, I shall send to the Board two or three well-informed converted men, that they may be educated in America for the gospel ministry. And should I not be able to raise the money necessary for the expenses of their voyage, I confidently hope that the American Society will repay me whatever it may cost.

#### SABBATH AT SEA.

A friend has placed in our hands a pamphlet entitled "The Sabbath at Sea, during a voyage to the Mediterranean, in the Brig Hope, Capt. Samuel Newman." This narrative was originally published by the Port of London Society for promoting religion among seamen, and has been reprinted in New-York. We shall publish such parts of it as our limits permit. It is drawn up in a pleasing manner; and is well calculated to recommend Sabbath Schools and exertions for the conversion of seamen, while from the important truths which it brings into view, benefit can be derived by every reader.

The Hope, of London, captain James Adams, of 130 tons, left England about the latter end of April, 1818, with a cargo for the Mediterranean. She chartered again in Sicily, after an intermediate voyage, and loaded fruit in the spring of the year 1819 for Pittsburgh. After another trip to a port in the Mediterranean, she arrived in London towards the spring of the 1820.

Captain Adams had for his mate Samuel Newman, a tolerably steady young man, of about twenty-six years of age. Newman had taken early to a sea life, but not before he had acquired the arts of reading and writing, and had received many good admonitions from his pious mother, who had been left a widow when Samuel was about seven years old. The advice and example which he had also had from the teachers of a Sunday School, at which

he attended for two years; the very important portions of scripture, the instructive hymns, which, as lessons, he had committed to memory, and his constant attendance upon public worship, when a youth, were advantages which he did not at first value so highly, as he was enabled to do afterwards.

When he first went to sea he was on board a ship bound up the Baltic, whose master was a sober man, and a good sailor. The crew were also rather above the ordinary run of seamen. When he next changed his ship, he changed for the worse; and bad company, worse books, and immoral songs, were productive of associations, which led him into the paths of sin and folly. His conscience had often disquieted him, because he knew that he sinned against the light and knowledge which he had acquired before he went to sea. Sometimes he endeavoured to pacify conscience, by making himself merry with an extra quantity of liquor; but the misery to which such indulgence would inevitably bring him, was happily too evident for him not to see his danger, and he had grace given to withstand the temptations. Although he had found means frequently to quiet, or rather to stupify conscience for a time, its upbraiding returned more often than he liked, and he felt that every way of transgression is hard. The Hope, in which he now sailed, might be called a comfortable ship.

Newman was an excellent sailor, fearless in the ship's duty, diligent and trustworthy; qualities which had brought him from before the mast, and had advanced him to the station of mate. In this station his conduct was meritorious; but as to his duty towards his Maker, his mind was thoroughly unconcerned.

When he left the Sunday School, he received a Bible, which he had always taken to sea with him, but it was generally left at the bottom of his chest. The very sight of it was, to speak the truth, unpleasant, and its aspect appeared reproachful. He would have liked to have had it for his friend and companion, because he knew that, were its society acceptable, it could not but make its willing associate happy: yet, for want of resolution, for want of a suitable friend to encourage him, in short, for want of sufficient inclination to consult, he neglected his Bible, and it was, almost the whole of the voyage, his sleeping fellow traveller.

Something like this was the state of Newman's mind, when on the forecastle looking out a-head as the Hope came up

the Pool, he saw a large lofty vessel riding by herself, with only one jury mast, and totally unlike a merchant ship. He knew that she could not be a king's tender, as she was without a pendant ; and while amusing himself with conjecture what she could be, and still more amazed as he drew near by perceiving a large entrance-port in her bow, and a landing stage near the water's edge, he looked eagerly, as he passed the stern, for information.

He read as he passed, "CHAPEL for SEAMEN ;" and immediately concluded that this was the "Ark," of which he had heard some rumours from sailors whom he had seen in the Mediterranean.

The "CHAPEL for Seamen" gave instant birth to a thousand confused ideas relative to his earliest youth. He remembered the prayers of his mother, and was greatly affected by the recollection of the tears which she shed when he first left her to go to sea, and the advice which his mother and his teachers pressed upon him as to his future conduct ; nor did the dormant state in which his Bible had been suffered to lie so long, escape the whispering accusations of conscience. He sighed, and wished, but what his wishes were, were indistinct even to himself, but though confused they were sincere ; and this became prayer to him "who seeth in secret, and despiseth not the sighing of the contrite heart, nor the desire of such as be sorrowful."

The sight of this "CHAPEL for Seamen," had unquestionably pleased him. His heart felt the cheering sensation of hope, that now he was returned to London, and that there was a CHAPEL for Seamen, he should in some way be the better for it.

The brig brought up in a tier just above the "Ark," and scarcely was she fast before he was with the pilot, hoping to learn from him what he wanted to know. "Was the chapel entirely for seamen ? Might any sailor go there ? Whose was it ? Who preached there ? Was it for captains, or for common sailors as well as for masters ? Was it free and open every Sunday ? And what were the hours ?" Such was the nature of Newman's inquiries : but as the chapel had no attractions for the pilot, he could give him no information, except indeed, that he had heard that many seamen went every Sunday, and that some methodists, well meaning perhaps, but more zealous than wise, wanted to make methodists of the sailors.

Newman's curiosity was by all this rather increased, to see the inside of this ship so converted into a floating church. He cast

many a look towards her as he attended his duty on board the Hope ; he sighed from the very weight of his own emotions, and fervently longed for the coming Sunday.

Captain Adams had also eyed the Floating Chapel as the Hope passed her, and although he made no inquiry about her, he had made many observations. He too, had inwardly determined to visit the chapel, of which he had heard when abroad more than had come to the knowledge of his mate. When the latter respectfully asked permission to go on the Sunday to the chapel, the captain consented cheerfully, and, to Newman's high delight, declared his intention to go with him.

At length the Sunday came, and as early as some necessary duties would permit, he went to his birth and dressed himself in his best suit. He then walked the deck, watching at every turn as the expected hour drew near, whether any thing was doing on board the Ark. He observed the ensign displayed at the staff, the jack forward, and a pendant at the mast head, and at ten o'clock the Blue Peter run up, which he was informed by a waterman, was a signal for the congregation to assemble ; and when he saw several ship boats pulling towards her full of people, he could no longer refrain from going to the cabin to inform the captain, who was reading below. The rest of the crew being also desirous of seeing the chapel, their own boat was soon manned, and leaving the boy to keep ship, they were soon alongside the after-stage of the Ark. Other boats arrived at the same time, and Newman entered the place of worship with a sense of awe, attended with a sensation of delight. He could hardly believe his eyes, when he saw the galleries, the pulpit, and every accommodation of a spacious chapel, and his heart rejoiced when he cast his eye on the benches, already occupied by seamen in clean jackets and trowsers ; some reading, some sitting, as if meditating, and all in perfect silence, decorously waiting the commencement of divine service.

He and his shipmates took their seats beside the sailors, and when he saw some on entering fall upon their knees for a minute or two for silent prayer, his tears could no longer be restrained. He wished to do so too, but was ashamed ; yet, as he sat with heart and eyes full, ere he was aware, he inwardly and fervently prayed for God's blessing on himself and his shipmates.

The prayers, reading, and preaching were very interesting to him ; but when

the psalm was given out, (the words suiting his frame of mind,) and he, at last, by dint of effort, was enabled to join his voice of praise and thanksgiving with the animating voices of hundreds of seamen, he felt a delight which made him really despise all which before he had called pleasure.

Captain Adams had met with some brother captains, who had invited him to take a seat with them in the gallery, formerly the gun deck, when the ship was in his majesty's service as the "*Speedy*." The scene and the solemnities were not lost upon him, and he acknowledged himself at the conclusion of the worship to have been highly gratified, and declared his purpose to renew his visit.

For the information of strangers, notice was given, that in the evening the *Seamen* would assemble for prayer and praise. Newman was earnestly desirous to be with them, and asked and obtained his captain's permission. The evening meeting was not so numerous as that in the morning. It was composed mostly of seamen of religious character, in number about one hundred. Here was a new scene. Newman had formerly often been present, when the gentlemen who had acted as teachers at his *Sunday school* had engaged in prayer. He had also heard extempore prayer by ministers at the chapel where he attended, when he belonged to the school, but it was beyond any idea which he had formed, that a sailor in his jacket and trowsers should pray without a book; and when he heard sailor after sailor offer most solemn prayer, in easy, intelligible, and scriptural language, asking just for such mercies as he knew he stood in need of, and returning, for himself and those around him, thanks for the blessings which he knew he had enjoyed, and often without a thought of gratitude to their bountiful bestower, his heart melted within him. He had, as the other sailors now had, kneeled down; and, concealed by his hands which covered his face, he gave vent to his feelings, and let his tears flow freely.

At the conclusion of this affecting service he withdrew with a full heart, and returned to his ship with emotions really indescribable. While in port, he continued a constant attendant on the public worship on board the chapel. Sometimes also he visited his brethren, who invited him to their week evenings for prayer, on board other ships, under the care of the Seaman's *Bethel Union Society*. He found these meetings growingly attractive.

The sight of so many sailors on their

knees, and the sound of sailors' voices, artlessly and fervently imploring God to forgive their sins, and expressing thankfulness for a cheering hope of eternal blessedness through Jesus Christ, was fixed deeply in Newman's mind. He thought of it over and over again, and was led on by degrees to consider, that if other sailors were thus concerned for *their souls*, he, a sailor too, ought not to be indifferent about *his own*.

He remembered some of his former companions who had died, and some, who, in the midst of their strength, had lost their lives by sudden and violent accidents at sea; and concerning whom, he could not but apprehend that they were not prepared for heaven. The question then occurred to him, *but their souls! where are they?* He hesitated long in venturing on a reply. Again, he thought, had I been summoned to appear before God, where might *my soul have now been?* This came still closer home to him. He remembered that his life had been thoughtless, and sinful, and that a sea life especially is exposed to many and peculiar dangers, and that death might on a sudden hurry *him* to his final account.

About the time when his mind was thus exercised, he heard an animated preacher speak largely on the serious question proposed by our Lord, as recorded by St. Matthew, xvi. 26. "For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" In the course of the sermon, the preacher represented the infinite value of the soul, by showing the *ETERNITY* of its existence; and alarmed his conscience by a description of the solemnities of the day of judgment. Thus awakened, conscience, which had often been lulled by the general idea of God's infinite mercy, now rejected this plea as insufficient, because God's infinite *JUSTICE* still remained unsatisfied. He felt that God is as holy, just and true, as he is merciful; and was penetrated with the conviction, that the holiness, justice, and truth of God, required a full atonement for the sin he had committed. He thought of somehow atoning for his sin by his own repentance for the past, and to prove its reality by living a better life in future. This for a while pacified him; but by reading the sacred scriptures, and praying for spiritual instruction, faithfully comparing himself with that law of God which is exceedingly broad, reaching to the very thoughts and intents of the heart, he found that his repentance needed for-

giveness, and that, however he resolved upon new and perfect obedience, he ever failed in the performance.

Humbled in heart under this discovery, and the awful sentence, "Cursed is every one who continueth not in **ALL THINGS** which are written in the book of the law to do them," (Gal. iii. 10,) sounding in his ears, he gave vent to his feelings, and poured out in prayer before God his confession of utter unworthiness and total helplessness; and with an earnestness never before experienced, he offered, from an agonized mind, the publican's prayer, "Lord, be merciful to me a sinner."

He had not yet any intimate religious friend to whom he could confide secrets of this nature; and his wife, although a seriously disposed and worthy woman, rejoicing in the improvement evident in her husband's temper and conduct, yet not understanding the subject of his distress, could not become to him a solid comforter. He continued therefore somewhat dejected, but gave diligent attention to the preaching of the gospel; and in the course of his attendance on public worship he heard sermons from the following, and similar texts of scripture. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.) "Christ died for our sins, according to the scriptures." (1 Cor. xv. 3.) "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." (2 Cor. v. 21.) "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John ii. 1.) "Whosoever will, let him take of the water of life freely." (Rev. xxii. 18.) From these encouraging declarations, and from reading the contexts, he obtained, by the blessed influences of the Holy Spirit, knowledge of the way of justification by faith in the blood of a crucified Redeemer. His heart was soon enabled to praise him who bore the curse which himself deserved, and in doing this he found a rest of soul, of which, till then, he had no idea; and he determined, by the grace of God, that as Jesus Christ had died for his sin, so he would strive to live thenceforward a godly life to his Redeemer's praise.

With the deepest humility and self diffidence he then solemnly devoted himself to God, and prayed with heartfelt earnestness, that he might be enabled to be watchful and prayerful, and to be kept from backsliding into the ways of sin and death. This was nearly the situation of his mind

when he attended public worship at the Ark for the last time before going to sea.

(To be continued.)

From the London Baptist Magazine.

### POOR BLIND JANE.

Seasons return; but not to me returns Day, or the sweet approach of ev'n or morn,  
Or sight of vernal bloom, or Summer's rose,  
Or flocks, or herds, or human face divine;  
But clouds instead, and ever during dark Surrounds me." Milton.

Poor blind Jane has frequently spent a day in my habitation. Like her Lord, till lately, she has had none of her own. She possesses much good sense, has a mind most deeply imbued with undissembled piety, and is evidently habituated to frequent meditation.

One evening I made some inquiry into the principal events of her life. I wrote a part of her little history, though she was unconscious of the circumstance, from her own lips. It was nearly as follows:

"I was the youngest of eleven children. My father was the manager of some lime-works; he was a man of very sober and industrious habits. I knew, however, but little of him, as I had the misfortune to lose him when very young, and I was left, with seven other little ones, to the care of my poor bereaved mother.

"To my poor mother I was always the source of much anxiety and sorrow, as I was blind from my birth. She felt more for me, than all her other children. I have heard her say, that as my eyes were apparently bright and good, she did not discover my want of sight till I began to walk, and that she then immediately took me to many of the principal medical gentlemen; but all their kind efforts were utterly in vain; they left me, as they found me, surrounded with total darkness.

"I have also heard my mother say, that she had some neighbours who were so unfeeling, and so wicked, as to reproach her on account of the blindness of her child; intimating that it was a judgment on her for her sins. She used to tell me, that she felt much consolation on this subject from John ix. 2, 3. Our Lord's disciples asked him, 'Master, who did sin, this man, or his parents, that he was born blind?' Jesus answered, 'Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.' This, my mother said, she hoped would be the case with me.

"My poor mother struggled hard to procure us a living. She laboured dili-

gently through the day, and often through the night, and fared hardly too. She made gloves, and took in knitting, and I used very early to go out to nurse the neighbour's children. My mother used every morning to take me, and my little brothers and sisters, and read a chapter or two, and then knelt down and prayed with us. She was accustomed to say, That prayer never hindered any body, and that she found it fitted her for the labours of the day. I was about twenty years of age when she was taken with the fever ; she was very happy in her affliction, till three days before she died, during which she was delirious. Her memory will be ever dear to me ; and I earnestly hope to follow her on earth, so far as she followed Christ, and at last to follow her to glory. I well recollect kneeling down, and commanding her departing spirit into the hands of my dear Saviour.

" The Lord early sought me, and taught me to love his great and holy name. When I was about ten years of age, I was deeply convinced that my heart must be changed by the grace and spirit of God, or that I could never be happy. I also saw, that I must fly for refuge to Jesus Christ as my only, Saviour, and have an interest in his love. I knew I was a sinner, and I was greatly alarmed lest I should be cut off in my sins, and finally perish. I employed many hours of the day, and of the night too, at a throne of grace, crying to God that he would have mercy on me through Jesus Christ. One evening, as I was peculiarly overwhelmed, I cried with great earnestness to the Friend of sinners ; suddenly hope sprung up in my heart, and I thought I heard a voice repeatedly uttering the promise, ' I will not, I will not leave thee,—I will never, never, never forsake thee.' This gracious declaration afforded me much comfort ; this I thought was all I wanted, and very often since this passage of scripture has been matter of pleasing meditation, and grateful joy,—

" Which promise oft I call to mind,  
As through some lonely path I go ;  
And sacred consolation find,  
An strength to fight with every foe."

" I shall never forget this period of my life ; it was a season of peculiar joy to me. I often rose at four o'clock in the morning, and walked in our little garden for prayer and meditation. I was delighted with the singing of the birds, and what I had heard of the works of creation occurred to my recollection, and raised my thoughts to God.

" After the death of my mother, a brother who resided at B. wished me to live

with him. He was always very kind to me ; but his wife treated me very cruelly, often denying me the necessities of life. Even when exceedingly ill, she refused to bring me a little water. For five or six years my poor sister-in-law did all she could to make my life miserable. But God brought me out of this house of bondage. A person who knew of my situation, invited me to live in her family. I went,—there were five children : I endeavoured to make myself useful, and I taught them to read many chapters in the Bible, and to sew. Here I was indeed at home ; but the husband of my friend, through the imprudence of a partner, was cast into prison, and died soon after. The widow and children were then in much affliction, and I left them. But I hear, that God has appeared for them, and they are now in very good circumstances ; so true is the promise, ' Leave thy fatherless children alive, and let thy widows trust in me.'

" The blessed God provided for me another habitation : a person who lived in the same yard with my brother, was inclined to give me house-room, on condition that I would help in the family affairs. The mistress used sometimes to read the Bible to me, which was a great privilege and comfort. Oftentimes in the evening the family would play at cards, and ask me if I would not play, if I could see ? I used to tell them, that I thought time too short and too precious to be thus squandered away. I lived here three years, and frequently enjoyed many happy seasons in my chamber in communion with God, or in meditating on passages of his word. I well recollect, that the house was peculiarly quiet on the Sabbath-day, as the mistress would have nothing done which was not necessary. In this respect her conduct was a pattern to many professors of religion. I was not, however, so comfortable as I wished, as I had seldom any one on the Lord's-day to guide me to a place of worship. I was also obliged to put out my washing, and this was a considerable deduction from my little income, which was very small, as I could not get much knitting to do in that neighbourhood. I used to assist in the house work for my lodger.

" Having the offer of another habitation, I again removed. The family, however, were not what I expected. They were accustomed to sell all day on the Sabbath. The son, who was a Methodist, used often to expostulate with his mother on this account. She generally told him, ' That if she were not to sell on Sabbath-days, she

should not have any thing to do on other days.' But he used to say, 'Mother, if you could but trust God, I am sure you would not be a loser.'

"Soon after this period, I had a gathering in my breast, and I went into the hospital. I thought I should have died, but God had mercy on me and raised me up again, and a poor family gave me lodging for three months. I was then advised, as my health was but bad, to go into the country; when I came into this neighbourhood, where God has raised up many friends, as you well know.

"I got much better from my visit to C\*\*\*; and about a fortnight after my return to B\*\*\*\*, I heard that through the intercession of some kind friends, there was a room allotted me in the alms-house; I had been seeking it with much anxiety five or six years, but had for some time given up all hope of obtaining so desirable a home; and now, without any effort on my part, God sent it me. It is, I assure you, a very comfortable, nice, clean place, for which I am very thankful. How merciful, and how astonishing have been the ways of Divine Providence!

"You have often been so kind as to pity me on account of my blindness; but I am not so helpless as you imagine. There is a poor old woman, who lives in the next room to me in the alms-house, who cannot do much for herself; but I wait on her, wash her clothes, sweep her room, light her fire, cook her victuals, and pour out her tea for her. I am able to mend my clothes, and in every way to do for myself. Perhaps I am more thankful than I should be, even if I could see. When I have made a fire, and it burns up without my having been hurt, I cannot help praising God for it. O I can never be sufficiently thankful.

"I have sometimes indeed, owing to the want of a supply of knitting, or illness, fared hard, and have been reduced to great straits. In one of these seasons I was obliged to sell my table; I was loth to part with it, as I had scoured and coloured it, and every body praised it; but yet I have since thought, that it is a good thing it is gone, as I began to get proud of it, and it brought the same I at first gave for it. In another extremity I began to think what else I could sell; it occurred to me, that I could beg a little boiling water, and so do very well without my tea-kettle; I accordingly sold it for four shillings,—and afterwards a saucepan for two shillings, and again a fender for one shilling. What a mercy it was that I had them to part with! I do not think I have sold any thing else.

Goodness and mercy have always followed me; and having obtained help of God I continue to this day." B. H. D.

*Southampton.*

NEW-HAVEN, SEPTEMBER 13.

#### COLONIZATION SOCIETY.

We are happy to have it in our power to state that the melancholy intelligence respecting the American settlement at Cape Montserado, published in our last, was in a great measure unfounded. The Liberia Packet, the Fidelity, left the Cape on the 23d of July and arrived at Baltimore, having performed her voyage round in 90 days. Ten only of the passengers in the Oswego had died. The report which stated that the fort disappeared in a tornado, was without foundation. Nor was the fort built originally upon logs. The foundation is stone, reaching several feet into the ground. Dr. Ayres enjoys good health, Mr. Ashmun is convalescent. The colony is well supplied with provisions, and lots were soon to be laid out for the settlers, who are represented as 'contented, comfortable and happy.'

#### REVIVALS OF RELIGION.

A correspondent at Sand-Lake, N. Y. writes— "God has as we trust, by his Spirit, and within three weeks past, called the attention of a considerable neighborhood, within three miles of us, to a consideration of their eternal welfare, in a manner which shuts the mouth of opposition, and has nearly silenced every effort of Satan; who apparently reigned there only a month past, with almost undivided sway. In fact, Sir, it is most *astonishingly wonderful*, to see us hear several of his so lately most *legal subjects*, without any apparent exciting cause, now open rebellion against him and shouting the praises of the Redeemer. Can this be from any other than the source of all power? no doubt, none but him who *created* can so alter and amend. I suppose there are at least twenty either rejoicing in the love of God or anxious enquiring the way to Zion; all of whom, for short weeks past, were careless and unpromising to human appearance."

At Middleboro' Mass. there is a revival of religion.

#### INDIA.

The Rev. Reginald Heber, D. D. was consecrated to the Episcopal office, in the Chapel of Lambeth Palace, on Sunday the 1st of October. On the 9th of that month, he attended the monthly meeting of the Church Missionary Society, and thanked the committee for placing at his disposal the sum of £1000 for the benefit of the Bishop.

1823.]

*Burning of Widows.—Bible Society of Liverpool.*

135

College, approved of the principles on which the Society's missions in the East were conducted, and expressed his determination to aid them to the extent of his ability.

On the 13th of June, he attended a special meeting of the Society for the promotion of Christian Knowledge, when the Archbishop of Canterbury, presiding, the Bishop of Bristol made him a Valedictory Address, on behalf of the Society, in which he adverted to Bishop Middleton, to the labours of the Society in India, and to the gratifying progress of Christianity in that country. Bishop Heber in reply assured the Society of his cordial co-operation in forwarding their plans of benevolence, and requested their prayers on his behalf.—On the 16th of June, the Bishop and his Lady, embarked for India.

**BURNING OF WIDOWS.**

On the 28th of April, a meeting of the Gentry, Clergy and other inhabitants of the County of Bedford in England, was held in Bedford, when it was unanimously resolved to present a petition to the House of Commons for the prohibition of the practice prevalent in India, of burning widows alive, on the funeral piles of their husbands. The following is a copy of the petition.

**To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled :**

The humble petition of the Gentry, Clergy, and other inhabitants of the County of Bedford, here undersigned,

**SHEWETH,**

That your petitioners contemplate, with extreme concern, the practice existing in British India, of immolating widows alive on the funeral pile of their husbands. That, from official returns, now before the public, it appears that the number so immolated, in the Presidency of Calcutta alone, in the years 1817 and 1818, amounted to upward of 1500. That, assuming this calculation to be a standard whereby to judge of the extent of the practice throughout the whole of Hindooostan, the total number may be computed at upward of 2000 in every year.

That it further appears, by the Regulations passed in India in the year 1815, that an attempt was made to diminish the frequency of this ceremony, by restricting its use within the limits prescribed by the Shaster, which limits had, in a variety of instances, been exceeded; but that, so far from having the desired effect, this act of interference had contributed to increase the practice, by giving to it a character of legality, in all cases specified by the Shaster. That your petitioners would respect-

fully submit, that to allow a custom in any form or under any modification whatever, which may be justly chargeable with the crime of murder, is to violate the principles on which all civil law can alone be founded and maintained; and no less involves a breach of those laws of God, which demand respect from every country professing Christianity.

That, under these circumstances, your petitioners earnestly implore your honourable House to adopt such measures as may be deemed most expedient and effectual for putting an end to a practice, which, so long as it is suffered to continue, cannot but be considered as an anomaly in the administration of civil law, authorising a wasteful expenditure of human life, and highly injurious to that character of humanity and of veneration for the laws of God, which they trust will ever distinguish the government and people of this country.

**BIBLE SOCIETY OF LIVERPOOL.**

We have received the twelfth report of the Liverpool (England) Auxiliary Bible Society, which was presented on the 11th of June, 1823. The whole sum contributed by this Society since its institution in 1811, is £13,234 16s. 0 $\frac{3}{4}$ d.—Besides making remittances to the parent institution, this Society has issued since its establishment, 53,773 copies of the Bible and Testament. The committee during the past year, have placed copies of the scriptures, in the hands of agents, for sale or distribution, in foreign lands. Between six and seven hundred Bibles and Testaments have been sent to South America, and it appears, from the letters which have been received, that many of the inhabitants receive the scriptures with gladness. The following is the introduction of the Report.

If the existence of man were bounded by the narrow horizon of threescore years and ten—if life and immortality had not been brought to light by the Gospel—if the infidel doctrine of annihilation or eternal sleep were a cheerless reality, instead of being a groundless and godless imagination—or if the future being, from which revelation withdraws the veil of mystery that shrouded it from human knowledge, were the same with that of which we are now conscious—if both were characterized by an identity of pursuits, enjoyments, and sorrows, it would be our wisdom to engage in secular concerns with an absorbing, undivided attention; because we should thus make the best, and indeed the only preparation for distinction and happiness in the world beyond the grave. But if the present life be merely a state of discipline

to prepare us for another—if it be appointed for all men once to die, but after that the judgment—if every thing possessing an interest merely worldly, shall pass away from all hearts, when the grandeur of eternal realities bursts upon them, as the stars which sparkle in the firmament disappear when the sun rises above the earth—if the last morning that shall dawn upon the world must commence a state of being which He only who is from everlasting to everlasting can now comprehend—if the spirits of just men made perfect in heaven shall be assimilated to the character of God, and pass the endless ages of eternal day in services and enjoyments essentially different from those in which they are now engaged, or by which they were animated upon earth, it must be the wisdom of man to live with the momentous future in his eye, and to prepare for the solemnities of eternal judgment. Whatever connects the present with the coming world, should assume an aspect of paramount importance in his regard. His own condition, inseparably linked to an unterminating destiny of happiness or pain, demands his best attention. The welfare of others, to whom he is united in the bonds of common nature, a common Saviour, and a common hope, requires his sympathy and regard. The glory of that Redeemer who has interferred in his behalf with a scheme of incomprehensible mercy, claims his devoted zeal for its advancement. And, lastly, the promised empire of universal religion, beaming with the radiance of prophetic truth, calls upon him to promote its consummation.

To appeals of such undeniable weight and urgency, no one who rightly estimates his interest in both worlds can remain insensible: and it happens well that opportunities are placed before every man, which he may improve to the benefit of others, and to the glory of his Father in heaven, whatever be the character of his ordinary pursuits and employments. He may exemplify religion and adorn the doctrine of God his Saviour in all things. He may hold forth the word of life to those who know it not. He may do his part in circulating the oracles of salvation, and in realizing the mystical flight of the Angel through the midst of heaven, with the everlasting Gospel, to preach unto them that dwell upon the earth; and to every nation, and kindred, and tongue, and people. Is he a lover of mankind? He may extend the tidings of that mercy which binds up the broken hearted, and cries, in the accents of him who bore our griefs and carri-

ed our sorrows, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Is he the friend of morals, and the advocate of holy practice? He may spread the knowledge of that grace of God which bringeth salvation; which hath appeared unto all men; and which teaches us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world. Is he zealous for his Country? He may assist to direct the common regard towards that heavenly Volume, which imparts a sacred principle to human codes of legislation—which teaches rulers to administer justice, as they must themselves stand before the tribunal of heaven—which exhorts subjects to obey, not only for wrath, but also for conscience sake—and which, in the same degree that its spirit is transfused into the hearts of the governors and the governed, compels surrounding kingdoms to cry of such a land, “Surely this nation is a wise and understanding people.” Is he a Christian indeed? He may give to others that word by which his own spirit has been brought from darkness into light. If he has found in the Gospel a refuge from the anger of the Most High; a hope full of immortality, on which he may rest his soul in the hour of death; a portion for earth and heaven, with which alone the spirit of immortal man can be satisfied—if it offers to his heart a peace which the world can neither give nor take away, and directs him to a state of coming blessedness, perfect in its character, and unlimited in its duration, as the years of the Most High—he may extend the unsearchable mercies of such an acquisition to others, that they also may share the salvation that is in Christ Jesus, with eternal glory. Such an employment is surely a *duty*, as universal as the offers of that compassion which it aims to extend throughout the world. It is likewise the common *privilege* of Christians. To advance that cause “which good men have in all ages laboured to promote; for which Prophets have been commissioned, and Apostles inspired; for which Martyrs have suffered, and Christ has died;” which has survived every persecution of Pagan idolatry, or misguided superstition; and which the truth of Him who cannot lie is pledged to consummate in the evangelization of the world, is surely not less a distinction to be enjoyed, than an obligation to be discharged. It is equally important also as a *moral safeguard of the heart*. The more secular the employment in which men are commonly engaged, the more closely will a spirit of worldliness collect around their

affections. Every man, therefore, who knows the downward tendency of his nature, will rejoice in being called to take part in some *stated* pursuit, which, while it interferes not with his present and peremptory duties, may yet have an immediate tendency to hallow his mind, and raise his conversation to heaven.

Such an employment is afforded by the BRITISH and FOREIGN BIBLE SOCIETY, in a degree more extensive than by any other measure which has been devised since the Gospel was proclaimed to mankind. The high and the low, the rich and the poor, the wise and the unlearned, may here find a walk of usefulness, without neglecting the calls of their station, or stepping aside from that path in which Divine wisdom has seen good to place them. If they be rich, they may pour their liberal offerings into the treasury of God. If they have influence, (and none are wholly without it,) they may prevail with others to unite for the sacred purpose of spreading the message of Jesus Christ, until it bow the nations of the earth beneath the blessed sway of his mediatorial sceptre. If their lot be cast in the more lowly ranks of life, they may still occupy with the single talent, so that the master who lent it may receive his own with usury. They may associate effort with prayer; and while they bend the knee in earnest supplication, and cry in fervent aspiration of spirit, "Thy kingdom come," may prove the sincerity of their petitions by the activity of their zeal.

After mentioning the number of Bibles distributed, the following remarks are made.—

If there be any whose shortsighted view of human condition cannot extend beyond the grave—who deem revelation unnecessary to conduct man to heaven—who consider him independent of the mercies of redemption, or of an evangelical rule of life—who imagine that the Most High will not put a *difference* between the righteous and the wicked, between him that serveth God and him that serveth him not—who deny the first principles of human action, that verily there is a reward for the righteous, verily there is a God that judgeth in the earth,—the fact of this numerous distribution will be received by them with silent indifference, or with avowed contempt.—All the millions indeed of the Scriptures, in their various versions, and in languages until lately barely heard of by the most learned, will be regarded as an useless toil and expenditure. They on the other hand to whom the Bible has become the power of God unto salvation—who have made

its promises the resting place of their hearts—who amidst every difficulty, temptation, and trial, flee to its pages, and to the Saviour whom they reveal, as the consecrated Ark of their hopes—who study it also as a rule of life, and endeavour to engrave its high morality upon their daily practice, will delight to hear that such a distribution has been made—will pray that the word of God, thus extensively circulated, may not return unto Him void, but may accomplish that which He pleases, and may prosper in the thing whereto He sends it. They will say of all these Scriptures, and of all others which Christian bounty is bearing through the world, "The Lord add unto them, how many soever they be, an hundred fold." They will be cheered by the hope of a present and future harvest. They will not lightly believe it possible, still less will they acquiesce in the probability, that not one wanderer shall be reclaimed from the error of his ways—not one spirit awakened from the lethargy of sin—not one convinced mind impelled to cry "What shall I do to be saved?" They will rather believe that God will bear testimony to the efficacy of his word upon the hearts of many; and that, in the universal revelation of the last day, when every act of man, and every dealing of Providence, will shine distinct and clear in the brightness that shall issue from the throne of heaven, it will appear that many individuals, probably many tribes, and nations, and tongues, and empires of mankind, owe their instructions in the way of life to the exertions of Societies, whose sole and simple object it has been to circulate the record of mercy, in which we learn that God hath given to us eternal life, and that this life is in his Son.

#### LATEST FROM SANDWICH ISLANDS.

At the Monthly Concert, in Park-Street Church, on Monday evening last, very interesting intelligence was communicated from the Sandwich Island Mission:—The King has made such progress in learning as to indite and write a Letter to the Prudential Committee, which, with his 2d Copy Book, were exhibited at the meeting, and a translation of the Letter read. He renounces Idolatry and professes to worship Jehovah; returns many thanks for sending the Missionaries to instruct his people, and speaks of the benevolence of Christ in putting it into the hearts of christians here to send Missionaries to them. He has made a law establishing the christian Sabbath, which imposes a fine of one dollar on every person who

violates it. Some of the Chiefs afterwards applied to him for leave to go on a hunting and fishing party on the Sabbath, but he refused permission. On the death of Mr. Bingham's infant son, the Royal Family called to sympathize with the parents; and the King gave a piece of ground near the Chapel, for a burial ground. At the funeral of the child, the King, Queen, principal Chiefs, and many Europeans, walked in the procession, with badges of mourning, and Mr. Thurston preached an appropriate Sermon to the audience. A few days after, a young person belonging to the Royal Family died; when, at the King's request, the Missionaries attended the funeral, and Mr. Bingham preached a Sermon to a numerous audience. These facts are given from memory—the documents will probably appear in the *Herald* for next month.

[*Boston Recorder.*]

—  
*From the Missionary Herald.*

LETTER OF ACKNOWLEDGEMENT.

To the Female Cent Society in E. Bridgewater; Mite and Fragment Society in N. Bridgewater; Heathen School Society in Carlisle; Friends of Missions in Lanesborough, Belchertown, Bedford, Leominster, Worcester, Montague, Sutton, and First Parish in Rowley, *Mass.*—Female Charitable Soc. in Pelham; Ladies in Walpole, Canterbury, Rindge, and Keene, *N.H.*—Friends of missions in Hartland, Putney, Ludlow, Jamaica, Rochester, Poultney, Wilmington, Milton, Fair Haven, *Vt.*—Otisfield, Winslow, and South Berwick, *Maine.*—Ladies Char. Soc. in 1st Parish, E. Windsor, 1st Fem. Ben. Soc. in Windham, Young Ladies Ben. Soc. in Durham, Friends of missions in Norfolk, Hartford, Enfield, Farmington, Glastenbury, Simsbury, Weathersfield, and Wapping, *Conn.*—Fem. For. Mission Soc. in Rodman, Friends of Missions in Paris, Augusta, New York city, West Durham, Sangersfield, Moscow, and Mt. Morris, *New York.*—Fem. clothing Society in Bloomfield, *N. Jersey*—and to all others, in every place, who have been our helpers in the Lord.

The fruits of your pious liberality have reached us in safety, and proved a very seasonable supply for the wants of our numerous family.

It would have given us sincere pleasure to have written to you separately and individually, and not only to have acknowledged the receipt of your charities, but

also to have made you fully acquainted with our circumstances and prospects.

But this we cannot do, without encroaching too much on the duties we owe to this perishing people, and to the cause in which we are engaged.

Be pleased, Dear Friends, to accept this expression of our gratitude, and rest assured that we shall ever retain a grateful recollection of those who have contributed to our comfort, and supplied us with the means of being useful. If done from love to Christ and the perishing heathen, you have already enjoyed a rich reward. Did time permit, we could say many things to encourage you in these labours of love. But we must refer you to printed notices of these missions, to the general aspect of the heathen world and to the grand results which are every day witnessed, as so many pledges, that your labours will not be vain. We joyfully hail you as co-workers with us, in building up the Redeemer's kingdom in this dark land. Beloved Friends, *do not forget us. Bear us on your hearts at the throne of grace, and beseech the Lord to bless your charities, and our labours.* In behalf of the mission families at Mayhew and Bethel. CYRUS KINGSBURY.

A few boxes of clothing, cloth, shoes, hats, &c. will be needed next fall at Mayhew, Bethel, and in the S. E. district. The Choctaw Mission is well supplied for the present, with bedding, small shirts, and small socks.

—  
*For the Religious Intelligencer.*

Extract of a Letter from Mr. Vail.

We have now a Post-Office at Crawford County Court-House, 80 miles below Fort Smith. Please to insert in your publication, that we wish a uniform address on our letters; in regard to the place, say Union, Osage Nation, Arkansas Territory. If Little Rock, or Port Arkansas is superscribed, they are apt to stop. We have had two advertised as dead letters at Little Rock, because directed to that place.—Post Masters are requested to mail our letters to the Post Office, Crawford County, Territory, of Arkansas.

W. F. VAIL.

—  
**YALE COLLEGE.**

The annual commencement of this institution was held on the 10th instant. The weather was uncommonly fine, and the exercises of the day

[23.]

were very  
ple audience  
exercises.

1. Sacre  
2. Praye  
3. Salut  
Nichols Sh  
4. Orati  
works of t  
Riddel, H  
5. Disse  
in the pro  
Crosby, E  
6. Órat  
natural a  
speculati  
By Charl  
7. Coll  
compact  
prosperit  
Addison  
Handel G  
8. Oca  
genius?  
9. Dis  
Waverly

10. O  
attainm  
Hartlan  
11. \*  
Thoma  
12. C  
specula

13. I  
nality  
mind?  
Con.  
14. By M  
15. di  
By E  
16. S. Ri  
nis, H

1.  
2.  
cultiv  
Josep  
3.  
impr  
dign  
Josh  
4.  
Pub  
thau  
Cov  
5.  
dec  
tow  
6.  
Pin  
7.  
edi

were very gratifying to a numerous and respectable audience. The following is the order of exercises.

## FORENOON.

1. Sacred Music.
2. Prayer: By the President.
3. Salutatory Oration in Latin: By Aaron Nichols Skinner, *Woodstock, Con.*
4. Oration, "On the study of human nature in works of the imagination;" By Samuel Hopkins Riddel, *Hadley, Mass.*
5. Dissertation, "On the influence of Learning in the production of a manly spirit;" By Daniel Crosby, *Handen, Maine.*
6. Oration, "On the different views of the natural and moral world, presented to men of a speculative and an imaginative cast of mind;" By Charles Leaven Powell, *Loudon County, Va.*
7. Colloquy, On the comparative influence of a compact and a scattered population on national prosperity;" By Addison Hayes White, *Williamsburgh, Mass.* and Handel Gershom Nott, *Saybrook, Con.*
8. Oration "On the blind admiration of original genius;" By Gurdon Hayes, *Granby, Con.*
9. Dispute, "On the moral tendency of the Waverly Novels;" By Eleazer Holt, *Norfolk, Con.* and Simeon Hart, *Burlington, Con.*
10. Oration, "On the standard of classical attainments in this country;" By Horace Wilder, *Hartland, Con.*
11. \* Oration, "On national prejudice;" By Thomas John Young, *Charleston, S. C.*
12. Colloquy, "On the utility of philosophical speculations;" By Timothy Rodgers, *Middletown, Con.* and Joshua Beal Ferris, *Greenwich, Con.*
13. Dissertation, "On the affectation of originality in speculations on the philosophy of the mind;" By Handel Gershom Nott, *Saybrook, Con.*
14. Oration, "On independence of character;" By Milton Badger, *Coventry, Con.*
15. Oration, "On the influence of a minute division of labor on the prosperity of a nation;" By Edward Goodwin, *Hartford, Con.*
16. Dialogue: "The Fall of Poland;" By S. Riddel, D. Phelps, G. W. Blagden, J. B. Ferris, H. G. Nott, J. Whiting, N. Pinney.

## AFTERNOON.

1. Sacred Music.
2. Oration, "On the dangers attending the cultivation of great energy of character;" By Joseph Whiting, *Milford, Con.*
3. Dissertation, "On the motive to intellectual improvement arising from a just estimate of the dignity and extent of the human powers: By Joshua Beal Ferris, *Greenwich, Con.*
4. Colloquy in Latin, "de laude peculiari quo Publili Virgilii Maronis Eneidi debetur;" By Nathanael Gallup, *Groton, Con.* and Milton Badger, *Coventry, Con.*
5. Oration, "On the supposed necessity of a decline in poetry;" By Dudley Phelps, *Belchertown, Mass.*
6. A Poem, "On imagination;" By Norman Pinney, *Simsbury, Con.*
7. Oration, "On moral feeling," with the Valedictory Address: By George Jones, *York, Pa.*

\* Unavoidably absent and excused from speaking.

8. Degrees Conferred.
9. Prayer: By the President.
10. Sacred Music.

The following persons were admitted to the degree of A. B.

Bela Allen, Georgius Ashmun, Miltonus Badger, Martinus Bull Bassett, Ira Talcott Bates, Samuel Bissel, Georgius Washington Blagden, Fredericus Gulielmus Henricus Boardman, Edvardus Brewer, David Buck, Antonius Wayne Butler, Gulielmus Douglass Cairns, Johanes Wurts Cloud, Oliverus Coles, Daniel Crosby, Edvardus Dickinson, Ricardus Gulielmus Dickinson, Johannes Nicholson Duncan, Josua Beal Ferris, Johannes Alfredus Foot, Nathan Gallup, Edvardus Goodwin, Fredericus Gulielmus Hamilton, Georgius Manson Hanners, Simeon Hart, Robertus Gulielmus Haxall, Gurdonus Hayes, Samuel Hayes, Whitmill Johannes Hill, Eleazarus Holt, Hiramus Wildman Husted, Robertus Jameson, Edvardius Johnson, Georgius Jones, Thorn Sell Kingsland, David Mack, Alexander Washington Marshall, Carolus Augustus Marvin, Josephus Edvardus Maxwell, Ebenezer Mead, Gualterus Hansok Jenifer Mitchell, Handel Gershom Nott, Henricus Edvardus Peck, Edvardus Gulielmus Peet, Stephen Peet, Dudleius Phelps, Normanus Pinney, Le Roy Pope, Carolus Leaven Powell, Edmundus Letherus Reed, Samuel Hopkins Riddel, Josephus Ripley, Timotheus Rodgers, Henricus Augustus Rowland, Judson Adaniram Root, Johannes Denison Russ, Aaron Nichols Skinner, Sydneus Smith, Carolus Stetson, Ezra Stiles, Gulielmus Sterling Sullivant, Gulielmus Turner, Gulielmus Gordon Verplanck, Jacobus De Lancey Verplanck, Addisonus Hayes White, Daniel Wordsworth Whiting, Josephus Whiting, Johannes Wight, Horatius Wilder, Samuel McCullock Williamson, Henricus Hopkins Woodbridge, Thomas Johannes Young.

The following persons were admitted to the degree of M. D.

Austinus Brainard, Samuel Gulielmus Browne, Austinus Church, Gulielmus Cleaveland, Gulielmus Cogswell, Timotheus Dimock, Edvardus Dickinson, Hovey Everett, Horatius Nelson Fenn, Crescentius Harrison, David Sherman Hart, Johnson Hatch, Henricus Hewit, John Irving, Henricus Lee, Samuel McClellan, Ulysses Mather, Solyman Russel, David Booth Shelton, Abrahamus Smith, Gulielmus Taleott, Benjamin Welch, Alexander Wolcott, Ulysses Woodruff.

The degree of D. D. was conferred on the Rev. Mr. Matthews of New-York.

The degree of LL. D. was conferred on Noah Webster, Esq. the Hon. Stephen Titus Hosmer, Chief Justice of the State, the Hon. James Hillhouse, and Levi Hedge, Professor of Logic and Metaphysics in the University of Cambridge.

The honorary degree of A. M. was conferred on the Rev. Mr. Andrus, of Chaplin.

We have not been able to procure the names of those who were admitted to the degree of A. M., in course, in season for this paper, but shall give them next week.

## POETRY.

"SI JE TE PERDS, JE SUIS PERDU."

These lines were suggested by an impression on a seal, representing a boat at sea, and a man at the helm, looking up at a star, with the motto, "Si je te perds, je suis perdu." [If I lose thee I'm lost.]

Shine on, thou bright beacon,  
Unclouded and free,  
From thy high place of calmness,  
O'er life's troubled sea ;  
Its morning of promise,  
Its smooth seas are gone,  
And the billows rave wildly—  
Then, bright one, shine on.

The wings of the tempest  
May rush o'er thy ray,  
But tranquil thou smilest,  
Undimmed by its sway ;  
High, high o'er the worlds  
Where storms are unknown,  
Thou dwellest, all beauteous,  
All glorious alone.

From the deep womb of darkness  
The lightning-flash leaps,  
O'er the bark of my fortune,  
Each mad billow sweeps ;  
From the port of her safety  
By warring winds driven,  
And no light o'er her course  
But yon lone one of heaven.

Yet fear not, thou frail one,  
The hour may be near,  
When our own sunny headlands  
Far off shall appear ;  
When the voice of the storm  
Shall be silent and past,  
In some island of heaven  
We may anchor at last.

But, bark of Eternity,  
Where art thou now ?  
The tempest wave shieks  
O'er each plunge of thy prow,  
On the world's dreary ocean  
Thus shattered and tost—  
Then lone one, shine on,  
If I lose thee, I'm lost.

J. J. G.

Cork, March 11, 1822.

## BIBLE ANECDOTE.

About 16 years ago Mr. Ward, now in England, going through a village opposite Calcutta, left at a native shop a Bengalee New Testament, that it might be read by any in the village who chose it. About a year afterwards three or four of the most

intelligent of the inhabitants came to Serampore to inquire further respecting the contents of the book left in their village. This ended in six or eight of them making a public profession of Christianity. Among these, three deserve a particular notice. One was an old man named Juggernath, who had been long a devotee to the idol of that name in Orissa, had made many pilgrimages thither, and had acquired such a name for sanctity, that a rich man in Orissa was said to have offered him a pension for life on condition of his remaining with him. On his becoming acquainted with the New Testament, he first hung his image of Krishnu, or Juggernath, which he had hitherto worshipped, on a tree in his garden, and at length cleft it up to boil his rice. He remained steadfast in his profession of Christianity till his death, which happened about eight years after. Two others of them Kishnoo-das and Sebeck-ram, being men of superior natural endowments, employed themselves in publishing the doctrines of Christianity to their countrymen in the most fearless manner, while their conduct and demeanor was such as to secure them universal esteem. Kishnoo-das died rejoicing in Jesus Christ as the Redeemer of men about five years ago ; and Sebeck-ram is now a member of the church meeting in the Loll-bazar, and resides to this day in his native village opposite Calcutta, where, and in the different parts of Calcutta, he explains the Scriptures to all who resort to him, being esteemed by all who know him.

The subscriber takes this opportunity to acknowledge his obligations, and to tender his thanks, to the members of the Female Benevolent Society of Wintonbury, for the affectionate regard which they have shown to him, and to the cause of Benevolence, in constituting him a life-member of the Connecticut Education Society, by the payment of Twenty Dollars : and he particularly rejoices that this sum is added to those funds which go to multiply the number of the heralds of salvation.

JOHN BARTLETT.

Windsor, Sept. 8, 1823.

## NOTICE

Is hereby given, that the annual meeting of the Auxiliary Foreign Mission Society of Middlesex will be holden at the meeting house in the first Society in Lyme, on the 7th of Oct. at 2 o'clock, P. M. Missionary sermon will be preached by Rev. Mr. Talcott of Killingworth.

Sept. 8.

AARON HOVEY, Sec'y.

## CONTENTS NO. 15.

Choctaw Mission—Journal at Elliott	225	Poor blind Jane	232	Sandwich Islands	237
Important information from Germany	227	Colonization Society	234	Commencement—Yale Col-	
Sabbath at sea	229	Revivals of Religion—India	ib.	lege	238
		Bible Society of Liverpool	ib.	Poetry	240
		Burning of Widows	235	Anecdote	ib.